REFORMATION TODAY '81

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Editorial

About 800 people filled Bethel Chapel in a little town in Wales called Newcastle Emlyn for the funeral service of Dr. David Martyn Lloyd-Jones who died peacefully in his sleep at his home in Ealing on the dawning of the Lord's Day, 1st March 1981.

The mourners came from all parts of the British Isles. Many were ministers from all denominations for Dr. Lloyd-Jones had influenced a great number of preachers of the Gospel. Until his death he was the chairman of the Westminster Fellowship of evangelical ministers which for many years has met to discuss matters of theological and pastoral concern. To this meeting ministers would come from great distances because they found the discussions which took place so helpful in the work of the ministry.

The fraternal is to continue under the direction of a committee, four of whom are Welshmen (John Caiger, Graham Harrison, Omri Jenkins, Hywel Jones, Roland Lamb and Peter Lewis).

Dr. Lloyd-Jones was also the chairman of the Westminster Conference which meets yearly in the week before Christmas to hear and discuss papers on theology and church history. This conference has, under his influence, been one of the chief means of reviving a deep interest in the doctrines of the Protestant Reformation and of the Puritan era which succeeded it.

Pastors Brian Freer (secretary), John Caiger, Paul Cook, Graham Harrison, Erroll Hulse, Peter Lewis and John Marshall who worked with Dr. Lloyd-Jones in organising the conference, are now responsible for its continuation.

The Doctor, as he was affectionately known by thousands of people, was also the chairman of the Evangelical Library in London. Founded by the late Mr. Geoffrey Williams, it houses the largest collection of evangelical books in the world. It has branches in many countries in Africa, North and South America and Australasia.

It is, however, as a preacher that Dr. Martyn Lloyd-Jones will be remembered best. In all parts of the British Isles people flocked to hear him. He was prepared to preach in humble mission halls as well as in great auditoria such as the old Free Trade Hall in Manchester and the Usher Hall in Edinburgh. In his native Wales he was equally at home with Welsh- and English-speaking congregations.

His preaching made no concessions to popular taste. His sermons were not short. He often preached for 50 minutes or an hour. But under his ministry time never dragged. Rather it flew so that one wondered why he had stopped so soon! His was not the kind of preaching that depends upon contrived dramatic effect, for Dr. Lloyd-Jones scorned artifice of any kind because in his view it tended to obscure the great message of 'Christ and him crucified' which he made it his aim to declare. Yet unadorned though they were his sermons were of great spiritual power and were used by God to change many lives.

His presentation of Biblical truth was logical and ordered as became a man of his medical training. Taking a text or a passage of Scripture he would expound it with great care and precision. But he never made the exercise seem dull. On fire with the truth that had gripped him he communicated that fire to his hearers, not by playing on their emotions, but by appealing to their consciences through their minds.

Though keenly interested in politics he shunned political preaching making it his business to preach the eternities – the glory of God, His amazing grace in Christ, the reality of sin and judgment, the wonders of the world to come.

The fact that he had received no formal theological training gave to Dr. Lloyd-Jones a certain independence of outlook. He came out of no particular mould. Though he had a high view of his calling he was refreshingly unministerial. And it was this

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Front Cover: *Alfred Runki (Siegfriedstrasse 22, 6384 Schmitlen 3, West Germany) has saved German editions of A. W. Pink's* Profiting from the Word, *Chantry's* Today's Gospel *and Grier's* Momentous Event *from the horrible end of being reduced to pulp. Germany was given the gift of Martin Luther. His writings made an enormous impact not only on Germany but on Europe as a whole. What of Germany today? They have not been blessed with a Dr. Lloyd-Jones or with an awakening of interest in our Reformation heritage or with a multiplying generation of preachers who boldly preach the doctrines of grace. What can we do for this nation so rich in this world's goods but so very poor in the teachings she once gave the world? We can pray for a new reformation there and for new leaders to be raised up and that the few seeds that are being planted will take root and grow.*

lack of airs and graces which made ordinary people hear him gladly. A boy of ten who heard him preach said that he liked him because he could understand him.

Dr. Lloyd-Jones was born in Cardiff in 1899 but much of his boyhood was spent in Llangeitho where the great preacher of the eighteenth century revivals, Daniel Rowland, had ministered for fifty years. Undoubtedly Dr. Lloyd-Jones was influenced by the spiritual inheritance which he received, through the Calvinistic Methodism in which he was reared from men like Rowland, Howell Harris, William Williams Pantecelyn, and others. He never ceased to draw attention to the kind of spirituality which they manifested.

Dr. Lloyd-Jones was educated at St. Marylebone Grammar School, London, and St. Batholomew's Hospital where he qualified as M.R.C.S., L.R.C.P. and M.B.B.S. with distinction in medicine in 1921. Two years later he became M.D. (London). He became assistant to the best-known physician of the day, Lord Horder. Under his direction he was chief clinical assistant to the hospital medical unit and a research worker in the field of endocarditis. He also set up as a consultant physician. At weekends, however, he preached in many different churches, not least in many Welsh pulpits.

In 1927, finding the call to devote his life to preaching irresistible, he turned his back upon what would have been a very rewarding career in medicine to become the minister of a Forward Movement Presbyterian church at Sandfields, Port Talbot. There he exercised a fruitful ministry in a largely working class congregation.

After a pastorate of 11 years he accepted a call to Westminster Chapel, London, to be associate minister with the well-known Biblical expositor, Dr. Campbell Morgan. He assumed the sole charge of the church in 1943. After the war years the congregations at the chapel built up in a remarkable way so that the second gallery was often in use. Many students, including quite a number from overseas countries, attended his ministry. Among their number was the present president of Kenya, Daniel Ap-Moi. The Doctor's Bible studies on Friday nights were often attended by as many as 1,100 persons. His most notable series of addresses was on the epistle of Paul to the Romans which he began in October, 1955, and concluded in March, 1968. He retired from the pastorate in 1970 and thereafter devoted himself to writing and to preaching in all parts of the British Isles.

Dr. Lloyd-Jones's funeral on Friday, 6th March, was a very Welsh one as befitted a man whose roots went deep into Welsh culture and religion. Though much of his boyhood was spent in Llangeitho he also had close connections with Newcastle Emlyn. His mother was reared on the farm Llwyncadfor on the Lampeter side of the town. She is buried in the same cemetery – Gelli – in which he was laid to rest. His widow's grandfather, Rev. Evan Phillips, was the minister of Bethel Chapel. Her uncle was the headmaster of the old grammar school in the town.

The service in the chapel was conducted by the Rev. Vernon Higham, minister of the Heath Evangelical Church, Cardiff. The Scripture reading was from the Welsh Bible at 1 Corinthians 15:35-58. It was taken by the Rev. Elwyn Davies, secretary of the Evangelical Movement of Wales, of which Dr. Lloyd-Jones was one of the founders. Prayer was offered by the Rev. Hywel Jones of Wrexham and the Rev. Graham Harrison of Newport. The sermon was preached by the Rev. Vernon Higham and was based on 2 Peter 1:11. At the cemetery the Rev. Omri Jenkins was responsible for the service of committal. Two Welsh hymns were sung at the service in the chapel and one in English composed by a Welshman, Thomas Oliver.

And so was laid to rest the body of the most notable Welsh preacher of his generation, a preacher of the Gospel who was an unashamed Puritan crossed with the Calvinistic Methodist preachers of the great days of the Welsh revivals. He lived in a time of great spiritual decline in Wales and the rest of the British Isles, a decline which he did not hesitate to ascribe to the loss of confidence in the supreme authority of the Bible on the part of many ministers and hearers alike.

This issue of *Reformation Today* has been prepared especially with our overseas readers in mind and their desire to have a general perspective of events here. The life of the 'doctor' is described by Geoff Thomas. Important aspects of his work are reviewed in the tribute by Leith Samuel who recently retired from a lifelong pastoral service at Above Bar Church, Southampton. The memorial service held on the 6th April at Westminster Chapel is described on page 24.

For the next issue I have written an article which reviews the important subject of the doctor's apologetics. The editor has prepared an article with the title 'The Last of the Puritans?' D.P.K.

A biographical tribute by Geoffrey Thomas

'The Doctor'

Once again a chapel in Aberystwyth was full for a preaching service and crowds of people travel from surrounding villages to listen to a man explaining the Bible. Many come early in case all the seats will be taken. Some of them have been hearing this man preach since his first visit to Aberystwyth over fifty years ago, and yet half of the congregation are under 30 with many engrossed young people hearing this famous man for the first time. All come with anticipation and they are not disappointed. The preacher attracting so many different people is, of course, the Rev. Dr. Martyn Lloyd-Jones one of the greatest sons of Ceredigion, Wales.

The Early Years

As I was seeing him off on the London train one day in May a few years ago he remarked how beautiful Aberystwyth was at this time of year, 'I remember as a young boy coming down from Llangeitho and getting off the train on this very platform and then our excitement as we ran through the town to see the sea'. Although all his youth was spent in Llangeitho Dr. Lloyd-Jones was born in 1899 in Cardiff where his father was in business. When he was 5 years old the family moved to Llangeitho to keep the village shop. His parents were Welsh speaking but had only spoken English in Cardiff and the young Martyn after being a year in Llangeitho had to persuade the children there to speak in Welsh to him 'For I am a Welshman now' and thus he learned Welsh.

There were little evangelical influences remaining from the notable ministry of the Rev. Daniel Rowlands in the village. Politics was much more the subject of debate; Martyn's father like the majority of Nonconformists in Wales was a convinced Liberal. For holidays there was always the possibility of a visit down to his mother's father who lived in Llwyncadfor near Newcastle Emlyn where he kept a stud farm of horses selling them far and wide; one horse was even sold to the Spanish government. This gave to Dr. Lloyd-Jones his love of horses which he kept throughout his life. He would enjoy watching the 'Horse of the Year' show on television.

In 1910 their house caught fire, but by the providence of God he, his brother Vincent and his father were rescued: his mother and his older brother Harold were away from home. In 1911 he won a scholarship to nearby Tregaron Grammar School, and ever after Tregaron remained the coldest place on earth for him! During his first year there he had acute home-sickness for he boarded in Tregaron during the week and travelled home for weekends. In his second year he persuaded his parents to allow him to stay at home and he travelled back and fore each day by bicycle. In 1913 his young brother also

started in Tregaron and the three brothers lived in lodgings together but still he had this awful home-sickness. He was the worst of the boys in this respect. He had a strong dislike of boarding-schools ever after. Years later, travelling from a preaching engagement in Plymouth, two little girls were put into his compartment by their mother and as they stared at her as the train was leaving the station the tears welled up in the eyes of the younger one. 'Don't look at her you fool' muttered her older sister. Dr. Lloyd-Jones had to lift up his book to hide his face as his tears flowed in sympathy.

In 1913 he decided to become a doctor like his mother's grandfather. But in that year another significant event took place in Llangeitho, the annual summer assembly of the Welsh Calvinistic Methodists was held to celebrate the 200th anniversary of Daniel Rowland's birth. The village buzzed as the workmen built the platform for the preaching and all the benches were set out in the fields around it. The preachers were Dr. Thomas Charles Williams, Dr. John Morgan Jones of Cardiff, Dr. John Williams of Brynsiencyn and Rev. W. E. Prytherch of Swansea. He still remembers T. C. Williams and John Williams preaching in the last meetings of the Session and he was absolutely mesmerised by them. These meetings did something of great importance for him, they kindled his interest in the Calvinistic Methodist fathers which was never to die.

Then in January 1914 his father told them that they had to sell their shop because they were unable to pay their bills. He planned for the family to emigrate to Canada. His father actually sailed to Canada, but when he was there he could see he was too old to settle in the New World and he returned. It was Martyn, the most practical of the three brothers, who was delegated to meet him in London. The meeting took place in the hot August 1914 in a capital sizzling with talk of war. The Lloyd-Jones's saw Lord Asquith going to Parliament where he was to hear Sir Edward Grey. Martyn was thrilled to see these heroes of his father.

That same year he left Llangeitho for London to complete his studies at St. Marylebone Grammar School and two years later at the age of 16 he entered St. Bartholomew's Hospital. His chapel in London was Charing Cross Welsh Presbyterian Church and he found much help there especially in the Sunday School class of Dr. Tom Phillips who was destined to become his father-in-law. He was an excellent debater and this persuaded him of the need for having clear answers for theological questions.

The Early Ministry

Upon completing his medical studies Dr. Lloyd-Jones began to work with Lord Horder, whose clear mind he much admired, and also with Sir Bernard Spilsbury and Sir Thomas Dunhill. By this time he had been converted to Christ.

When he was assured of a call to the ministry and informed Sir Thomas Dunhill, the chief royal doctor, of his decision Sir Thomas replied 'I always

felt that you were more interested in people than in diseases, and that medicine would never hold you'.

On 8th January 1927 he married Bethan Phillips a fellow doctor, who with her brother Ievan were converted under his preaching at the mid-week meetings in Charing Cross Chapel. Already his interest in Puritan and Calvinistic theology was showing itself for he asked from various of his friends who inquired what he wanted for wedding gifts, 'A set of the Works of John Calvin' or 'A set of the Works of John Owen'! It was in fact interest caused by reading an account of the life of the American Puritan Jonathan Edwards and then obtaining a copy of his 'Works' coupled with the *Tadau Methodistiaid* studies in the founders of Calvinistic Methodism in Wales that helped formulate his own evangelical convictions.

That same year he took his young bride to the Forward Movement Church of Sandfields in Aberavon where he began a notable ministry of almost 12 years duration. The church was revived and everywhere he went in Wales he preached to overflowing congregations. It was in 1928 that he preached for the first time in Aberystwyth. Then in 1932 a strange event took place in his life. He said, 'I shall never forget reading in a newspaper at breakfast one morning at the end of 1932 just a little paragraph in which I read that Dr. Campbell Morgan was coming back from America to join Dr. Hubert Simpson in the pastorate of Westminster Chapel and that he was going to start at the beginning of 1933. I read that quite casually, but as I read it I had a strange and curious intimation. It was more than a kind of intuition, I call it an intimation. It was so definite that I called the attention of my wife and I read the paragraph out to her. I said, "Now, you may think that I am going mad but I am telling you here and now that this has got something of vital importance to do with me".'

It so happened that on the night the old Crystal Palace burned down in December 1935 Dr. Lloyd-Jones was preaching in the Albert Hall and Dr. Campbell Morgan came to the meeting. Before he preached Campbell Morgan came to the preacher's room and said, 'I tell you in the presence of my Maker that no-one and nothing would have made me come out on a night like this but you'. Two days later he had a letter from Campbell Morgan inviting him to preach in Westminster Chapel on the last Sunday of 1935 which was the first occasion he preached in that famous building. Then in 1937, preaching in Philadelphia, USA, he again discovered Dr. Campbell Morgan in his congregation. Dr. Lloyd-Jones said, 'When I had finished preaching and went down from the pulpit he was the first man to come and to speak to me. Then, having spoken to me he turned to leave the building. A number of other people were there speaking to me. As I was talking to them I could see him walking up an aisle on the side of the building. I noticed that he would stop every now and again and turn back and look at me. Then he would walk on, and then he would stop again and look at me. I knew exactly what was happening, and I was right! He decided there and then that I was to be

the man eventually to join him there. He was only able to preach once a Sunday now and could see that the real solution was to find an associate pastor.'

During the year 1937 Dr. Lloyd-Jones had to come to some momentous decisions. He was overtired through sheer hard work and a proposal had arisen in the Presbyterian Church of Wales to appoint him to give lectures on preaching and pastoral work in their post-graduate college in Bala. But the post at the college was not open until the session beginning in September 1939 and Dr. Lloyd-Jones felt like taking a break from ministry for some months. Campbell Morgan heard of this and sent him an invitation to join him at Westminster Chapel. They would share the ministry, he preaching one service and Campbell Morgan the other. Dr. Lloyd-Jones accepted and moved to Westminster Chapel as a sort of permanent 'pulpit supply'. That soon became an invitation to become joint pastor which was accepted in April 1939. With Campbell Morgan's failing health resulting in his retirement in 1943 the increasing responsibilities in the ministry rested upon Dr. Lloyd-Jones.

The War Years

In September 1939 the war came and it was a very great trial for the minister and congregation. There was a mass evacuation and the numbers in the congregation dropped to around 200 people. Campbell Morgan was very troubled and said to Dr. Lloyd-Jones, 'I have brought you here and this is what I have brought you to. Of course we are almost certain to be bombed completely to the ground. We are so near Buckingham Palace, it is only a matter of days probably until this building will be completely demolished and you and I will be out of work and without a pastorate.' Then as Dr. Lloyd-Jones said, something strange happened, 'I am not one of those people who is given to what are called "hunches" or "intimations" – I am not "psychic". I am not that kind of person at all, but when Dr. Morgan said to me those things I was able to answer him with complete confidence. I said, "This chapel will not be bombed". He said, "You are very sure are you not?" I said, "I am absolutely sure". He said, "How do you know?" "Well," I said, "I cannot explain it to you, but I have received an intimation that this chapel is not going to be destroyed." He was most impressed by this, by the fact that I was so sure, so confident that this was going to be the case.'

One Sunday 11th May 1940 was an unforgettable day in his life. Dr. Lloyd-Jones had travelled up to Oxford the day before to preach in the chapel of Mansfield College on the Sunday morning. He was travelling back to London Sunday afternoon for the evening service, and staying overnight Saturday with the principal of the college Dr. Nathaniel Micklem. He awakened Dr. Lloyd-Jones that Sunday morning with a cup of tea and the news of the heavy blitz in central London which surely must have destroyed Westminster Chapel (it was in fact the last of the great night bombings of London). He tried to persuade Dr. Lloyd-Jones to remain and preach in Oxford that evening for there surely would be no chapel there to return to in London. 'Listen to this'

Dr. Lloyd-Jones said, 'I am telling you that Westminster Chapel has not been demolished and that I shall be preaching in it tonight'. He was amazed at this, and especially at my certainty. He said, 'But it's ridiculous'. I said, 'I am telling you this, and I am sure of it'.

So he preached in the morning and then in the afternoon got his train to London. His memory of the scene is still fresh, 'I remember travelling up from Ealing Broadway to Paddington. I could see fires burning in places on both sides of the line. I got out of the train and found a great queue of people waiting for taxis. At last I got one. "Where for, sir?" said the taximan. I said "I want a chapel called Westminster Chapel halfway along Buckingham Gate, Westminster". "I'm afraid, sir" he said, "you cannot get into Buckingham Gate". "Why not?" "Oh, terrible bombing last night," he said, "everything flattened". I said, "Look here, you get down in the direction of Victoria and I will guide you". While we drove along he told me all he had seen, but I was absolutely certain that I would be preaching in the chapel. I will never forget it. We came round the corner from Palace Street into Castle Lane. I looked, and here was the old building standing as if there had not been a raid at all!'

In 1944 a flying bomb dropped nearby and blew off half the roof of Westminster Chapel and shattered all the windows on one side, but the building as an auditorium was perfect and the organ entirely undamaged. The building could not be used for 14 weeks and then the congregation returned to boarded-over windows and a rubberoid roof. Yet at the end of the war in May 1945 the building was indeed standing. The City Temple had gone, Spurgeon's Tabernacle was bombed but Westminster Chapel still stood. However there was a great deal of reconstruction needed costing about £24,000. For 13 months the church met Sunday by Sunday with scaffolding inside the building. Again Dr. Lloyd-Jones remembers it well. 'It was most extraordinary. The first Sunday I shall never forget. I seemed to be looking at people in cages, such was the extraordinary effect produced by the scaffolding that was inside there. But however I may have felt about it on the first Sunday that I preached with it, that was nothing in comparison with my feelings the first Sunday after the scaffolding was taken away! That was a most desolating feeling. I felt I was in a strange place and that the people were on top of me, and no longer in the distance in cages. However, we survived it all, the scaffolding was finally removed.'

This attitude is characteristic of the faith and determination of Dr. Lloyd-Jones who never doubted that Westminster Chapel was to be the main scene of his life's work. And so it has proved. In the decline in the Free Churches that followed the World War the better way of recovery through preaching systematically through God's Word and holding to historic Protestant teaching has been exhibited most clearly at Westminster Chapel. Reformation has been cradled and nurtured from Westminster Chapel, the fulcrum of historic evangelisation in Britain's free churches.

Post-war influence

The next period of Dr. Lloyd-Jones' ministry from the end of the war until St. David's Day 1968 when he preached his last sermon as minister of Westminster Chapel was certainly the most influential and productive period of his entire ministry. This time was most notable for his weekly preaching at Westminster Chapel which steadily built up the congregation there from 200 to about 1400 people – the largest non-conformist congregation in Britain. Then there were about 800 people who met each Friday night as he took them through the epistle to the Romans. There were mighty series of sermons which he preached on 2 Peter and Ephesians taking several years to go through these epistles. His preaching always starts slowly with a low voice, as a friend of mine describes it, 'Invariably he cruises round the runway several times before taking off. Sometimes you think you are encompassing Jericho with seven circuits. Imperceptibly, however, the message begins to grip and soon you are basking in the radiant sunshine of the Word preached with prophetic fire and unction. The theme so carefully laid out at the beginning reaches its climax and conclusion. The trumpets sound. The walls collapse. The citadel of the soul lies open to the conquest of the truth. Once in full flight he is so vibrant spiritually, and reaches such peaks of eloquence, that even if you could not hear a word he said you would be impressed by the creative force of his gestures.'

But there are many other gifts that Dr. Lloyd-Jones has shown which make him a man whose advice is sought on a multitude of issues. Following each service a line of people from all parts of the world would wait outside his room in Westminster Chapel to talk with him. A well-trained medical mind combined with extraordinary powers of analysis and spiritual insight has enabled him to quickly help people. He has the grace of taking genuine interest in whatever one says so that multitudes of people treasure their contact with him and reckon him to be their friend. Was any minister of a large city church ever so accessible to his people and was ever counsel and encouragement more readily given to a stream of inquirers?

During the two months summer break from Westminster Chapel he would be speaking in the Far East, or Africa, or North America helping Christian work in those countries without any ostentation or publicity. Then on return in September he would address the church meeting at Westminster Chapel telling them of the work he had done and the situation in these lands. Some of the stories he told were quite amusing, like the time he and his wife arrived early at a conference centre in the USA at the end of the previous conference week. He introduced himself and his wife to the leaders who had not heard of him except for one man who took the magazine of the London City Mission and had remembered that Dr. Lloyd-Jones' name appeared there along with many other London ministers who were supporters and examiners of this mission hall work. Dr. Lloyd-Jones was invited to the final meal of this conference and as the chairman was winding up the proceedings he

remembered his British guests, 'Ah yes,' he said, 'before I forget, we have two guests with us tonight – Mr. and Mrs. Jones of the London City Mission'!!

Dr. Lloyd-Jones began his serious writing late in life, in editing transcripts of sermons preached at Westminster Chapel. He had since 1938 printed a monthly sermon in the *Westminster Record,* now treasured by its collectors, and he had brought out some paperback books, but it was not until the late 1950's that his magisterial two volumes on the *Sermon on the Mount* appeared. It is my own favourite because it was the first book of his I read, and it also speaks to the conscience so powerfully. It has been followed by works on Romans and upon Ephesians and his smaller studies on *Spiritual Depression* and *Faith on Trial.* He has put all preachers in his debt by writing a book for them full of practical advice and lively anecdote entitled *Preaching and Preachers.*

Every year he preached at many centres in the United Kingdom, some with unfailing regularity, for example, he preached in Carmarthen in September every year for fifty consecutive occasions. It was similar elsewhere, and yet men always had the impression that their particular Bible Witness or anniversary was a place of special importance to the Doctor. People have said to me, 'Ah yes, but to appreciate his ministry you ought to have heard him in his own pulpit'. One can appreciate that comment and yet one must say one's own experience did not bear that out. He always appeared to excel when he visited Wales, and when I attended Westminster Chapel I did not find him reaching the same heights. My experience, of course, was extremely limited. There is no question of his consistency as a preacher; his striking personal presence and command of language was allied to a natural talent for advocacy and debate. He preached with great liveliness and passion, using all his body and the full range of an expressive and compelling voice. Every sermon was a cumulative argument, superbly organised and magically clear. Yet the secret of his preaching lay in the fact that he communicated so vivid a sense of the presence of the God of whom he spoke – the fact in other words, that he had so much of what used to be called *unction* in his preaching. When he spoke about preaching he constantly stressed the need for an anointing of the Holy Ghost upon the preacher; when he preached, you saw what effect such anointing had. 'As of sincerity, but as of God, in the sight of God speak we in Christ' (2 Cor. 2:17) – this was exactly the impression that Dr. Lloyd-Jones gave. Hence the authority and power of his preaching, and hence the electric and often awesome impact it made. I have heard few other preachers with so much of God about them, and yet I have heard some. Thank God that He has raised up some other notable ministers in our day.

Each month Dr. Lloyd-Jones met with between 150 and 200 ministers on a Monday in the Institute Hall of Westminster Chapel. He also came to Wales to a conference of ministers in Bala each year. To see him in such gatherings surrounded by men that respected and loved him was to catch something of the unique authority that was his. To them he would deliver his aphorisms

and memories with an eloquence planted, watered and tested through the seasons of a long life. The effect was marvellous and irresistible, especially the formidable intellectual resources. He was a Renaissance man as well as a Reformation man. John Caiger says, 'He was a phenomenon. The extraordinary range and precision of his memory, his ability to grasp the essential elements of a subject and to comprehend and reproduce the varying views which were being expressed, his sense of humour (I have seen him literally shaking with laughter in his chair), the swiftness of his repartee, and the skill with which he could sum up a discussion and conclude with exhortations or warnings or encouragements drawn from it, combined to give him a unique place in the respect and affection of the many who hurtled along the various motorways from surprisingly remote parts early on Monday morning to be with him.'

He was a wonderful chairman in any meeting at which one was giving a paper. He could sense one's nervousness, protected one from threatening questioners, and never probed one above one's own limited abilities. Yet I feel guilty about two occasions on which he asked me to speak. One was a Puritan Conference for which he had asked me to give a paper on the emergence of covenant theology, hoping I could deal a blow to the concept that the offspring of a Christian is a 'covenant child'. I was not up to the task. Intimidated at that time by the thought of Presbyterians in the audience and unsure then of how to exegete certain passages in the Old Testament I fell back on a historical survey and exhorted fellow Baptists to make more of the covenant. He finally, at the end of the discussion asked me, a little exasperated I am sure that the matter had not gone as he had hoped, how had I gone through Westminster Seminary and remained a Baptist. 'On my gut feelings' I remember replying. 'But you're not going on your gut now?' he asked. Then I tried to summarise my understanding of those elements of the Old Covenant which were temporary, and he was satisfied. On another occasion he asked me to speak in a ministers' meeting in Cardiff on *Growing into Union,* a scheme for unity which Jim Packer conceived of along with a couple of Anglo-Catholics. These things shattered evangelical unity in the late 60's. Anglicans seemed more concerned to join together than to see their own evangelical men standing shoulder to shoulder with fellow believers in other denominations. It needed trenchant and Biblical rejection, and this it received from Dr. Lloyd-Jones himself and from the Anglican David Samuel. But from *me*. . . .? I had a debt to Jim for his *Fundamentalism and the Word of God* which had given me confidence in the infallible word, and for his Introduction to Owen's *Death of Death* which had overcome the last problem in embracing Calvinism. I was uncomfortable, and squirmed while the Doctor gently probed as to the Calvinist Jim walking hand in hand with the Anglo-Catholic Bishop.

Such things indicate the conviction of the Doctor as a Reformer. The truths of evangelical Christianity must never be sacrificed for denominational unity or for the sake of maintaining a friendship. They are non-negotiable. The

greatest fallacy of the present century is its failure to realise you cannot have even true morality with godliness. On one occasion Dr. Lloyd-Jones said, 'I remember listening to a distinguished legal luminary being interviewed on a television programme. He had been a lay preacher in his early days, so he was asked the question, "Do you still believe that kind of thing?" "Ah well" he said, "I still hold to the ethic; but of course I no longer believe the doctrines and the dogma". The answer to that is that it is not only based on wrong theology but fails in practice. It may work for a while; the first generation is moral and holds on to the ethical teaching because it believes the truth from which the ethic is derived; the next generation holds on to it without understanding it because it no longer adheres to the truth; the third generation does not even hold on to the ethic and the morals. Nothing can sustain morals but godliness, belief in and practice of the truth of God. The last hundred years has proved this abundantly.'

The Doctor's great hope was for a return to the historic Christian faith revealed in the Scriptures and confessed by the church in her great confessions of faith, and for this truth to be preached with the power of the Holy Spirit which brings conviction of sin. 'Recently' he says 'I was passing through the town of Rhuddlan in North Wales. Do you know what John Elias did once in that place in the eighteenth century? There was an annual fair held there and it was the occasion of much drunkenness and debauchery and vileness of the worst type. John Elias went and preached one sermon, and that one sermon put an end to that fair. That is Christianity!'

Dr. Lloyd-Jones had little regard for schemes of church union and ecumenical politics. 'It is mainly a movement of professors and ecclesiastics. They lack this volcanic element, this living element which is the heart and core of the Reformation.' He said repeatedly that the supreme need of this hour was a spiritual revival, for the church to be filled with the Spirit of God. 'Nothing else will avail us. We need less travelling by jet planes from congress to congress and more kneeling and praying and pleading to God to have mercy upon us and make himself known.' Who can possibly disagree with that diagnosis?

Any such sketch of Dr. Lloyd-Jones's life cannot be complete without a reference to his family. In how many of his books does he write in the foreword of his indebtedness to his wife Bethan? His son-in-law Fred Catherwood has given a marvellous picture of life in the home with Mrs. Lloyd-Jones and the grandsons: 'Before Christmas the carollers from the church came to the manse after their rounds and the conclusion of the evening was a fiercely fought table tennis match between the minister and his wife, spurred on by the cheers of the party. In retirement he used to take his older grandchildren on in argument. They were like young cubs going for an old lion, daring where no one else would dare, thrown back by a growl, but bounding in again at once.'

From many aspects it is almost an impertinence for me to write the above

about Dr. Lloyd-Jones as it might suggest an intimacy between us, which did not in fact exist. He never stayed in my home. Our personal conversations were few. I never attended the Westminster Fraternal, and was even irregular at the Bala Ministers' conference. I never sought his advice by letter or phone-call. He was almost 60 years of age when I first heard him in 1958. I am so conscious of the late-comer who assumes the beau role. Yet I must be representative of many in whose lives the influence of the Doctor has been experienced. My first abysmal attempts at preaching were in fact from notes of his sermons. I wanted to be like him in the pulpit. To have had my slight contacts with him these twenty years has been an inestimable privilege. The church of God on earth has lost one of its greatest preachers and the cause of experiential Calvinism one of its most erudite and consecrated exponents. Dr. Lloyd-Jones adorned the Christian ministry. He burned with holy jealousy for the integrity of God's Word and the declaration of the whole counsel of God. He loved his Saviour and delighted to proclaim His glory.

The influence exerted by Dr. Lloyd-Jones from the pulpit will continue through those books of his sermons which have been sold all over the world and which are yet to appear. That supreme wisdom and love which gave him to us for these 80 years ordained his removal from our midst. Before the Lord's sovereign will we must bow in humble thanksgiving and also with gratitude upon every remembrance of the Saviour's grace in and to our departed Doctor. 'Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them' (Rev. 14:13).

Geoffrey Thomas

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Zaire in Need

By Bill Clark

French is one of the most widely-spoken languages in the world, but over the centuries it has suffered, and still suffers, from a great dearth of reformed literature. If a pastor in a French-speaking country had in his library all the reformed literature available today he would require only a few feet of shelving. Editions Grace et Verite in France, associated with Evangelical Press, are attempting to do something to meet this need, but the obstacles are many and progress is slow.

In Africa there are over 20 countries where French is the official language, and of these Zaire is the largest. Since independence the Christian church there has had to cope with many difficulties. The Simba uprising created great problems for Christians in the south of the country and many were obliged to seek refuge abroad. The government then decreed that all Protestant churches should unite in the Eglise Unie du Zaire (Zaire United Church). This created many problems for evangelicals who were being obliged to unite with liberal churches in the new organisation. In more recent years economic problems have beset the country leading to an almost entire breakdown in communications within the country. Outside of Kinshasa, the capital, telephone and postal communications are almost non-existent. The road system has deteriorated to such an extent that it is virtually impossible to cross the country by road without special equipment. Add to this the unreliability of the scheduled air service and the reader may begin to understand some of the problems which churches and missions in Zaire have to face. Fortunately some of them have access to air transport provided by Mission Aviation Fellowship and other mission-run air transport organisations. Daily communication is done by means of specially installed short wave radio networks using early morning schedules which permit cross country communication relays.

In the realm of Christian literature the problems within the country have created a situation where it is almost impossible to obtain Christian books of any kind. Currency control restrictions make it impossible to import books and pay for them in local currency. Paper is almost unobtainable within the country and purchases abroad meet with the same currency restrictions. Some Christian printing organisations in the east import whatever quantities they can afford to purchase in foreign currency, but this has to be done by organising convoys of lorries through Kenya and Uganda, and supplies can therefore be obtained only once or twice per year.

The leaders of Grace et Verite and Evangelical Press have been greatly exercised about this great need for several years, but it was difficult to see what could be done. It was therefore decided that Mr. W. B. Metcalfe, a fellow director of Evangelical Press and I, should visit Zaire to see if there was anything we could do to help in the present situation.

Our journey took us to both eastern Zaire and Kinshasa in the west. To arrive in eastern Zaire we had to travel via Nairobi and from there to Nyankunde by means of a Mission Aviation Fellowship flight. Our stay in Nyankunde was organised by Bob and Bertie Schleicher. Bob is a pilot with M.A.F. and is concerned for the spread of reformed doctrine in the country. With the help of Bob and M.A.F. we were able to travel and visit several mission areas and church centres. All missionaries and church leaders we spoke to told us the same story: 'We are in desperate need of Bibles and Christian literature. Please try to help us.' The leaders of one church group told us that they had received no Christian books in recent years and were only able to import what amounted to one Bible per church group per year. In Kinshasa we heard the same story. Some missionaries travelled over 400 miles by

M.A.F. specially to meet us and ask us to help.

Finally, after much travel and discussion we decided that there was something we could do to help. By collating the requirements of missions and church groups in Zaire along with the requirements of Grace et Verite in France we can organise larger print runs of the next books we plan to print in French. This means that we will be able to print 22,000 copies of our next book in French, a translation of *Understanding the Bible* by J. R. Stott, and it can then be supplied to Zaire at a *very* cheap price. This will be followed by other French titles which include translations of *The Doctrines of Grace* by F. Lacueva (from Spanish) and *Knowing God* by J. I. Packer. We are also hoping that we will be able to supply French Bibles, but these will have to be purchased from Bible Societies and the cost will be considerable.

The logistics of this operation are quite complicated. The books will have to be shipped in three parts. One consignment will go via Mombasa and Nairobi in Kenya. From there 10% of the books will go by air via M.A.F. to Nyankunde and the rest will travel by convoy of lorries across Kenya and Uganda. From Nyankunde they will be distributed to other centres in the east. Another shipment will go to northern Zaire via Capetown and from there it will travel by train in a container to Kananga. A third shipment will go to Kinshasa and from there it will be distributed to other centres in the west, such as Semendoa.

To enable us to continue the supply of literature and Bibles to Zaire on a more solid financial basis in the future, we have made an official request to three separate Government bodies in Kinshasa for permission to export currency from Zaire in order to pay for some of the shipments. Humanly speaking there does not seem to be any possibility that this permission will be granted, but we know that with God nothing is impossible. □□□

Reviews

Parents in Pain
John White I.V.P. 1980 pp. 282 £1.75

From the pen of John White, Associate Professor of Psychiatry in the University of Manitoba, Canada a number of helpful books have come in recent years such as *The Cost of Commitment; The Fight: a practical handbook of Christian Living; People in prayer; Eros defiled. Parents in Pain* is another book which many Christians will find helpful.

Though John White is a practising psychiatrist he is also a Christian parent who does not hide the fact that he and his wife have not been strangers to the pain of parenthood. On the last page he writes: 'I have not written as a psychiatrist to readers who might benefit from my professional knowledge but as a parent who has tasted the bitterness of despair and found a larger God as a result of groping in the darkness' (p. 242).

John White's book is not therefore of the 'How to be a successful parent' variety but a sharing of the many kinds of pain through which Christian parents may have to go in the upbringing of their children. It is a transparently honest attempt to apply biblical principles in an area in which so many Christian parents all too often pretend that all is well because the reality of their failure as parents fills them with shame.

This book should be read by parents in pain, by those not yet in pain, couples who are not yet parents and by those whose children grew up so long ago that they may have forgotten the pain they once knew. This book will do much good because it is honest, principled and thorough.

David Kingdon.

God Speaks – *A Workbook of the Bible*
Grace Publications £2.50

This spiral bound book is written in the form of 10 'lessons' that can be used for private or group study, or as a correspondence course. It provides a simple, but systematic and thorough outline of the doctrine of scripture. Topics covered are revelation, inspiration, inerrancy, the canon, and then some practical issues concerning the Bible as rule of life, the illumination of the Holy Spirit, how to study the Bible, and finally a section on being ruled by scripture only, and not by reason, tradition, results, force, sentiment or silence.

The approach is along the lines to which modern primary school children are accustomed. Some propositions are made; Scripture verses are given to be written out; then comprehension is tested by linking more propositions with the scriptures quoted. Elizabeth (who is soon 8) has tried the first section and obtained three out of five. Those who are older, however, would find themselves attaining a systematic grasp of fundamental teaching that may all too often be 'taken as read' by those who have fought the battle long ago.

It should not be thought that the material is kids' stuff. Among topics dealt with are ancient scripts, methods of writing and scroll construction in O.T. and N.T. times. A page is devoted to the Apocrypha, and the nettle of wrong views of scripture is grasped, with reference to the views of R.C.'s, the cults, charismatics, liberals, neo orthodox and neo-evangelicals. So perhaps all pastors should read it first.

Unfortunately there are a number of errors in the printing, mostly minor. The publishers have discovered 9, and issue a page of errata with the book. B.R.C.

Life by His Death
Grace Publications £1.50

This 87-page book, attractively produced, attempts to present in a simple and abridged form, and in modern English, the arguments of John Owen's *Death of Death in the Death of Christ.* The full edition of Owen's work when reprinted by the Banner of Truth in 1959 ran to 312 pages (and cost 13s. 6d., or 67½p).

The preparation of the book has been done as a labour of love in between many other pressing duties by John Appleby, whose acquaintance with the reviewer extends to 43 years. It has inevitably been difficult to summarise the close logical and scriptural arguments of the great Puritan without the result seeming skeletal.

The problems are fairly faced; the weakness of contrary arguments is devastatingly exposed. The alternative to particular redemption is shown to be

1. That all men are actually saved by the death of Christ – which contradicts scripture and experience. And

2. That Christ died for all men, but it is ineffectual for unbelievers – which means that Christ, who is God, failed to accomplish that which he and his Father designed to accomplish.

Faulty reasoning from scriptures referring to 'all' and 'the world' is likewise dealt with.

This book should be a real help to the man in the pew, and especially those who are younger or of more modest intellectual attainments; such should be able to grasp the thrust of these arguments that are so vital to Reformed theology, whereas the 'ipsissima verba' of Owen would quickly defeat and discourage them. B.R.C.

The address of Grace Publications is P.O. Box 7, Epsom, Surrey KT18 7NF, England.

An essay by Steve Dray

Christian Optimism

Introduction

Zeal for souls and prayer for the conversion of sinners may and very often does exist independently of the individual Christian's view of the future and whether that future be regarded as giving grounds for an overall optimism or despair. Nevertheless, especially in difficult times we should surely grasp at every encouragement to fervent and effective prayer and action that the Word of God legitimately permits us. A Biblical view is particularly important since it is so easy for us to begin to live by sight and not by faith in periods of disappointment in our Church situations – in 'the day of small things'. Very often a Christian begins to argue in the following way. The general decline in moral standards (mainly, be it noted in sexual ethics and, often, simply traditional standards) and the general unbelief of the current generation is interpreted as fitting in to the Bible's picture of a gradual decline in the effectiveness of the Gospel proclamation until the Second Coming of our Lord. In addition, improved communication having led to the greater awareness of disasters – wars, famines, earthquakes and the like – it is assumed that this reflects a greater incidence and consequently, on the basis of Mark 13:7 and parallels, evidence that we live at the end of the present age and the Lord's return is imminent. This, in spite of the fact that Jesus said 'but the end shall not be yet'. Most serious is the consequence. Since little amelioration can be expected this lack of vision concerning the future leads, if our Prayer Meetings are anything to go by, to the general absence of prayer for the unsaved and little enthusiasm for evangelism and mission.

Discussion

To my mind we need to give careful attention to the weakness and, above all, the unbiblical character of this viewpoint.

1. The signs of the times and Jesus' imminent return

It is noticeable that the 'signs' given by Jesus in Mark 13 are of the most general kind. Wars, earthquakes and famines have ever been with the 'sons of men'. This should not surprise us since Jesus is not giving an outline of future events in order that his disciples might, in every age, assess how close to the end they are. Rather he is concerned to establish constant vigilance in his people. Only by providing the most general signs, suitable to every age of the Church, could this purpose be established and his disciples be warned against reading too much into these events. See verses 5 and 9. Sometimes, of course, it has been argued that these disasters are more prevalent now than they have ever been and that it is this fact that establishes our nearness to the end. However, in response, it may be seriously questioned whether there is any evidence to support that contention with reference to famines and earthquakes and although wars may be more cosmic than they have ever been before a study of primitive societies would suggest that the earlier tribal warfare was more costly in lives per head of the population. Famine and earthquake relief has also improved considerably the lot of those who suffer such disasters.

2. General moral and spiritual decline before the second coming

Such a claim is made and it is regarded as axiomatic that present events bear out the truth of such statements. I think that such claims reveal an ignorance of the history of the nations of the world and, indeed, the present world situation.

a. Great Britain

Without doubt Churches are generally less well attended in this country at the present time than they have been for a number of centuries. However, in the 18th Century prior to the Great Awakening, although Church attendance may have been more widespread and regular, the history books reveal a deeper and more vicious moral darkness than is our experience today. Earlier still this country was in the grip of widespread supersitition and demonic activity which was far more prevalent than the present upsurge of interest in the occult. Interestingly, members of my congregation can remember in the not too distant past areas of Deptford that were no-go areas even in the daytime which are now fairly(!) safe.

There is no denying present reversal, but the picture presented by our own history is one of overall advance not decline.

b. Worldwide

The picture worldwide gives even more clear evidence of the weakness of the view that we are seeking here to challenge. It is, in fact, at least possible to argue that economically and socially (and especially in social morals) the world has never had it so good. More significant than this, however, is that the Gospel remains in advance worldwide. In the third world the Gospel is winning mighty victories for the Kingdom of God. Our own problem is that we are suffering from short-sightedness and just because our own Western civilisation is shaking on its foundations we feel that the whole World order is coming to an end. Early in the 5th Century Augustine of Hippo faced a similar outlook among his contemporaries. The Roman Empire was reeling under the threat of the Gothic hordes. So closely had the Church identified its own fortunes with that of the Empire that its crumbling left Christians bewildered and expectant of an imminent end of our present world order. In that situation Augustine penned one of his greatest works, 'The City of God', in which he sought to reveal the folly of such an attitude. We do well to learn the lessons of history and avoid too close an identification of our spiritual hopes and aspirations with political events in the Western world.

3. The Christian Ghetto

It seems to be assumed by the Christian pessimists that the Church will be a small, persecuted minority with its back to the wall when Jesus returns in glory. Justification for this is usually grounded in obscure references in the prophetic and apocalyptic literature. This is a view, however, for which I find no evidence in my Bible! Undoubtedly there is evidence for troublous times and fierce opposition, especially at the very end but this is not to be a characteristic (nor has it been) of the whole age before the appearing of Christ, nor does it require that the people of God should be but a small remnant.

It is perhaps appropriate to consider at this point the parable of the wheat and tares in Matthew 13. As Baptists we are right to oppose those who

make the field the Church when Jesus clearly identifies the field with the world (verse 38). We also do well to observe that the picture is one of a wheatfield in which tares are sown, not the reverse. Warfield feels that this justifies his belief that at the end of the age there will be more of the inhabitants of the world saved than lost. I find it difficult to oppose such a view.

It would appear to me that this sort of attitude has always accompanied the victory of the Cross. It was such a confidence both in God and his purpose that lay behind William Carey's 'Expect great things from God; Attempt great things for God'. Again it was such a view of God and his plans which led William Williams of Pantycelyn (the author of 'Guide me, O Thou great Jehovah') to pen these wonderful words when as yet nothing was to be seen of the modern missionary movement and before the days of Carey's sermon:

O'er the gloomy hills of darkness
Look, my soul; be still and gaze;
All the promises do travail
With a glorious day of grace;
Blessed jubilee!
Let thy glorious morning dawn.

Kingdoms wide that sit in darkness,
Grant them, Lord, thy glorious light;
And from eastern coast to western
May the morning chase the night,
And redemption,
Freely purchased, win the day.

May the glorious day approaching,
End their night of sin and shame;
And the everlasting gospel
Spread abroad thy holy name
O'er the borders
Of the great Immanuel's land.

Fly abroad, thou mighty gospel,
Win and conquer, never cease:
May thy lasting, wide dominion
Multiply and still increase;
Sway thy sceptre
Saviour, all the world around.
(Grace Hymns No. 523)

4. The progress of the Gospel?
So far as I can ascertain William Williams was not Post-millennial (as I think we might have supposed!) and I have deliberately avoided reference to the millennial conflict since I believe that it is scarcely germane to the discussion. Indeed the only view that I openly criticise in this paper is the one I expect that most of you think I hold! (see below). What, however, does seem to be required by the Biblical evidence is that we rediscover the true character of our God as sovereign and all powerful and not only able but also purposing to effect the mighty success of the Gospel.

The history of the Gospel is, indeed such a history. Though progress in Church history comes in waves there is a clear overall progress. Perhaps, three particular high points may be cited in increasing ascendancy:

i. The remarkable progress of the Gospel in the first four centuries of the Christian era;

ii. The mighty work of God at the time of the Reformation and in the subsequent 150 years;

iii. The Great Awakening of the 18th Century and the ensuing missionary activity of the 19th Century which formed the backbone of current Third World advance. Yet still 'the promises do travail', for where is the appearing of such worldwide success of the Gospel required in such statements

The Reformed cause in Peru

By Rev. David E. C. Ford

On recently visiting a small Peruvian church of about 15, I asked how many had been converted in the last year. The reply came, 'Just about everyone.' It is amazing to see in this officially 97% Catholic country that in villages and new city suburbs the only church building often belongs to evangelicals. One suspects that in some areas the number of evangelicals per head of population will be greater than in parts of England and Scotland. The average age of congregations is low – for instance about half of those attending our mid-week prayer meeting are in their teens.

But within this rapid church growth there are few congregations holding to Reformed doctrine. The roots of Calvinism do not seem to go very deep into Peruvian soil. It was the Calvinists who first brought the gospel to large areas of the north of Peru in the 1930s. But the fruit of this evangelism is seen in the present day Pentecostal and Arminian churches.

There are at least three simple factors within the Reformed church which have militated against the expansion of a more Biblical evangelicalism.

Firstly, there is little practice of serious Bible study. Part of the cause of this is the State education system which, even at University level does not train people to

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Christian Optimism *(continued from page 18)*

as 'The kingdoms of this world are become the kingdoms of our Lord and his Christ' (Rev. 11:15). Now, of course it ought to be said that such passages apply to the age to come and I find it inexcusable interpretation when they are wrested from their context and made to serve the theory of a Golden Age in the present era. However, if 'many nations' (Micah 4:2) are thus involved in the redemption of men and women from 'every kindred, and tongue, and people and nation' (Rev. 5:9) it is surely a serious impoverishing of the natural meaning of Biblical language to be content with a handful from eg. the Muslim world as fulfilling God's word. Our God, after all, is one who answers our prayers and his promises 'exceedingly abundantly above all that we ask or think' (Eph. 3:20). For nations to serve him in the Age to come clearly a great ingathering is presupposed in the present age.

It seems to me that such an attitude is the only explanation of the confident missionary strategy of the Apostle Paul and it is at least arguable, I think, to suggest that Pentecost was intended as a 'type' of the success of the Gospel in the present age. The Gospel is to be a dynamic force for change and we need to remember that the present 'delay' in our Lord's return is for one reason and one alone, ie. that there are souls yet to be saved. The 'delay' is not explicable because a certain pre-determined blue-print awaits full realisation.

Conclusion – Does it matter?

Yes, indeed! Such an attitude is a great comfort in the 'day of small things' and it greatly enlarges the scope and the earnestness of our prayers for the lost. It teaches both us, and our people to 'think big' and removes our small ambitions. It gives us a view of our God which begins to do justice to his greatness and his love for sinners. Oh! for the appearing of 'a glorious day of grace'. □□□

read for themselves. Many of the older people can read only with difficulty. Even those who are concerned for a more accurate understanding of the faith face the high cost of Christian publications. In the U.K. the cost of Banner books is low but transfer the equivalent into Peruvian currency and the price is prohibitive. It may well take a man several months of saving to buy a small paperback.

Another factor discouraging the serious Bible student is the lack of Reformed conferences for mutual encouragement. The problem here is that the geography of the country (with the Andes dividing the whole length of Peru) and the life style of an agriculturally based community both militate against much travel.

Following naturally from a lack of Bible study is a lack of doctrinal understanding. Ask someone why they belong to a Reformed church, and the usual reply is, 'This is the church I was converted in.' You can be a Baptist, a Presbyterian, a Pentecostal or a holiness man and it seems to make little doctrinal difference.

A second weakness in the Reformed cause is that of individualism. The head of a Reformed publishing company once commented, 'Individualism has ruined our Latin American work.' In the Latin temperament personal honour is placed before team work. Thus at times it is difficult for elders to work together, and for missionaries to work with nationals. Add to this the individualism of the missionaries themselves, and the situation is far from happy.

Whichever denomination we look at there is a background of internal disputes. During the 1930s the Evangelical Presbyterian church in the major northern city of Cajamarca was the only protestant church in that city, and 600 were present at its opening. Over the years that congregation has divided into about eight different denominations, averaging about 50 members each.

A third weakness concerns itself with the partial acceptance of liberation theology. The attraction of liberation theology is that it speaks of matters of natural and pressing interest to the Peruvian. That is to say it offers a solution to his present economic and social problems. Thus for some a love for Christ is sought to be combined with a love for far-left politics.

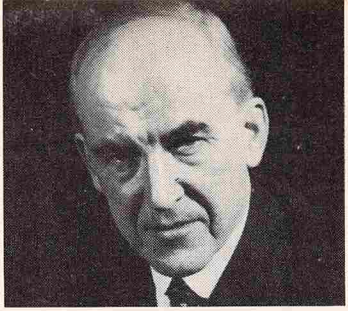
When we lived in Cajamarca on either side of us was a religious bookshop. One entitled, 'The Banner of Truth' (no connection with the Banner apart from the books). The other was unnamed, run by mostly European Catholic priests, and situated in a back courtyard (apparently to avoid too much attention from the police). In this latter shop you can buy, at a very low subsidized price, the 'Latin American Bible' with its liberation theology footnotes, or the writings of the Lima professor and priest, Gustavo Gutierrez, the systematic theologian of the movement. To the Peruvian student with his sense of national pride, such books can be more attractive than our Bible Society Bibles with their 'Printed in Great Britain', or the translated works of a 19th century American with such a strange sounding name as Charles Hodge.

In trying to be realistic about the condition of the Reformed cause in Peru, one does not want to detract from the extent of the Lord's goodness. As far as Bible distribution goes, the problem faced is not trying to get Bibles into homes, but having sufficient to meet the demand. We know of one man who studied the Scriptures privately for about 12 years before even attending a church, and now under his expository ministry a 200 strong congregation has built up. Another leading University student was converted and his Biblical preaching is a pleasure to hear. On a national evangelical level, two influential figures, the secretaries of the Latin American I.V.F. and the National Evangelical Council are both members of Reformed churches and at least one Calvinist is teaching in the Lima Evangelical Seminary.

The Latin American church growth rate is greater than the growth rate in population. As in apostolic times the prosperity given by God means that there is much hard work to be done. □□□

A Tribute to the Doctor

by Leith Samuel



The Preacher/Teacher/Pastor

No preacher ever moved me more than he did. No teacher ever taught me more. In expressing such indebtedness mine is no solitary voice. Hundreds, if not thousands, of servants of the Word would gladly echo these words – not only in the UK.

While the doctor's preaching drew capacity crowds in any town or city he was called to preach in, he had a great concern for the small churches. And many a discouraged minister facing great problems in a small church can thank God for the doctor's sympathetic ear and wise counsel – and willingness to come and preach as strength and diary permitted. And what a benediction he brought to any home that was privileged to entertain him.

Theologs

It was at a Theological Students' Conference at Swanwick that I first saw 'the doctor' in action. James Barr, now a Regius Professor at Oxford, and author of *Fundamentalism,* and other Scottish Theological students who had come under the influence of Prof. Karl Barth, seemed to be trying to tie the doctor up in knots about inspiration. They suggested the Bible was like a regenerate man – something from God that was holy and true, bound up with something still sinful and far from perfect. On this analogy we could expect to find wonderful things in the Bible but also errors! God's message could get through in spite of the errors. The doctor's answer was a firm 'No!' 'The Bible is like Christ,' he replied, 'with the divine and the human elements united in this one unique book (as in the hypostatic union). As the human nature of Christ was without sin, so the human element in the Bible in its original autographs was without error, whether in geography, history, scientific allusion or any other aspect. In his providence God has allowed some copyists to make an occasional (remarkably rare) mistake, eg. about some numerals. But his inspiration ensured the utter reliability of this Holy Book. And there are no textual mistakes that put any important truth at risk.' It was from the doctor I learned at this time that Barth confused 'inspiration' with 'illumination'. God may indeed light up his Word to us in a fresh way on occasion. But the inspiration belongs to the depositing of God's truth in the words written once and for all. The illumination belongs to the understanding of the truth. Barr and some of his friends were evidently not convinced. Most of us present were.

British Council of Churches

Following Billy Graham's missions, the BCC called together a small group of Evangelicals to meet a small group of liberals and others representing BCC to see if we could all get together to 'Tell England', as had been done North of the Border in the 'Tell Scotland' Campaign. Could we speak with one voice? Evangelicals had been seeing people converted through their preaching. Could they become the converting arm or agency of the BCC? Perhaps the converts could learn a better theology, as some Methodists were

suggesting, after the evangelicals had 'got them converted'.

The doctor accepted the BCC's invitation to join a 'Group with differing Biblical Pre-suppositions' and faithfully attended all but one of the more than twenty sessions at BCC HQ from 1957-1964. I remember asking him at the outset, 'Why don't we deal with Scripture next time we meet?' His wise answer was, 'We'll leave that till the last. They think it's the only thing that divides us. We must show them it is not. We part from them in nearly every fundamental doctrine.'

Characteristically, he started by expounding Romans 5:12-21 and dealt with man's historic fall and inherent sinfulness. And doctrine by doctrine he demonstrated to the liberals how wide is the gulf that separates most of them from us, and how impossible it would be to unite effectively with them on evangelism. We do not share the same diagnosis of the human situation. We do not share the same evangel. To most of those we met the idea of a substitutionary atoning death of a sinless Saviour was unacceptable. In the end the liberals lost interest so the series was wound up. The liberal 'Gospel' and the Anglo-Catholic doctrine of Salvation by Sacraments (represented by one or two who came) were seen to be totally incompatible with what we are teaching. Is there a warning here for NIE?

The Westminster Fellowship

One of the most influential of the doctor's ministries sprang out of a suggestion from his old medical friend, Dr. Douglas Johnson, first General Secretary of the IVF (now UCCF). A small group of some forty Evangelical Ministers were brought together at the end of the war in what is called the 'Parlour' of Westminster Chapel to thrash out theological and pastoral issues under the doctor's sharp Biblical eye. Revs. Alan Stibbs, Ernest Kevan and others, presently joined by John Caiger. Dr. Johnson came to the first two, then, sensing that ministers would be more free to 'let their hair down' if no laymen were present, he sensibly withdrew, leaving Alan Stibbs as secretary (before John Caiger). More and more men were introduced to what some humorously called 'The Black Hole of Calcutta' because the air became so thick – even without cigarette or pipe smoke! It was also called 'The Westminster Confession' because so many spoke of the problems they were up against in those post-war days! Eventually the gathering had to be moved upstairs. Hundreds of pastors have gained enormously from these gatherings and many have gone back with new heart and much clearer minds to face pastoral and theological problems awaiting them in their Churches. A pastor of pastors the doctor has been for many years.

This gathering was open to all in pastoral charge who could be vouched for as Evangelical, until a change came in 1966-67 when the basis was tightened to preclude any who were not in any way prepared even to consider, whatever happened, secession from doctrinally-mixed denominations. The turning point was a Conference in Westminster Central Hall convened by the Evangelical Alliance in October 1966 when the doctor made an earnest and clearly reasoned appeal for Evangelicals to cease to be content to be just the 'Evangelical wings' of doctrinally-mixed denominations and 'come together in a loose affiliation, or

federation of Churches, the looser the better'.

The Christian blazened across its front page that week the caption: 'Come out . . .' and said the doctor had called for the founding of a new denomination. The Editor of the *Life of Faith* was ill that week, and the Anglican layman covering the meeting for him said the same as *The Christian.* The doctor's thesis was turned down by his Chairman and the Evangelical press! In truth, the doctor has *never* advocated the launching of a fresh denomination. He has always recognised the strength of the feelings of Baptists about total immersion, of Presbyterians about their presbyterian form of government, and of Independents about their independency. What he *was* advocating was that they should become identifiable as evangelicals first and foremost, letting a Gospel ecumenism, *Unity in the Gospel* become clearly visible for the nation to recognise that the Gospel of our Lord Jesus Christ matters more to them than ways of Church Government, mode of baptism, etc. Incidentally, I believe that all the doctor had seen of the Church of Wales in his youth had made him instinctively suspicious of the Establishment. How could Anglican leaders be anything but of the same mould as their Welsh counterparts? So I have wondered at times if he was ever able fully to appreciate how many stalwart Evangelical Anglicans have sought to be both biblical and godly in past years, or what 'stout non-conformists' some of the best Anglicans are because of their desire to be Biblical. Or how little Episcopacy means to some of them, no matter how much it may mean to others. Yet there is no doubt that he did recognise the great worth of some of the outstanding Anglican scholars like Ryle and Lightfoot, and he dearly loved and had profound respect for men like Alan Stibbs who were so manifestly godly, as godly as any non-conformists ever!

The rejection by most Anglicans of his 'Come together' appeal coloured the doctor's thinking even more, and inevitably made him feel that, maybe, no good thing could come out of the C of E except by the drastic act of secession. Hence his impatience with any in any doctrinally-mixed denominations who were not even prepared to consider the possibility of secession. But it should be noted that in personal counselling he advised some men in these denominations not to get out until firstly they were sure it was right to leave or to take with them their congregation and, secondly they could see where they were going in the interest of the spread of the gospel and the building up of sound gospel churches. A number of earnest Anglicans and Baptists and others ceased to meet at Westminster following the 1967 watershed. But the numbers still came and are coming. Where could they find a greater enthusiast for or exponent of true Gospel preaching?

Revival

For many years, as the Evangelical Magazine of Wales pointed out in an interview a year or so back, the doctor has longed for 'revival' and urged believers to pray for a divine visitation of heavenly blessing – 'God rending the heavens and coming down in power among his people as in Wales in 1904-5. 'Are you not disappointed?' asked his sympathetic Welsh interviewer of a year or two back. The doctor admitted he was disappointed but still hoped he would see a 'real move' of the Spirit before he died. This hope stayed with him to the end.

I found it very moving in October 1979 to hear him say that he now believed there was one objective even more important than revival, namely godliness. Here is no far-off, may-or-may-not-be-reached target. Here is a New Testament norm for every believer to aim at. All the Epistles in the New Testament call on us to become godly. The greatest need of every minister's congregation is his own godliness, that he should live a godly life in his home and in all his relationships.

His Writings

What a wealth of expository preaching has been made available for readers all over the world in his 'Sermon on the Mount'. 'Preaching is Logic on Fire' was one of the root concepts of the doctor. And such was his own preaching! Nor does the fire always go out when the spoken word becomes the written word. His great series on Romans (Banner) adorn many a bookshelf all over the world. Our God has called from us a man who has been a brightly burning lamp to shine in the darkness of Twentieth Century theological confusion. Could he be called the Spurgeon of our century? Who that reads his books can fail to benefit from the way in which he preaches and applies the Scriptures. Almost all his written works were first preached and it is that power which comes through. To read this man's writing helps us to grasp the great truths that pulsated through his very being, and made him so eager to communicate them, and so formidable an opponent to those who resisted or even dared to oppose them. Truly a Prince in Israel is gone from among us. May our God raise up his men to follow in this train. □□□

The Memorial Service, Westminster Chapel

Westminster Chapel, the only remaining Victorian circular galleried preaching house in London, was full to capacity (2,000 people) for a service in grateful memory of Dr. Martyn Lloyd-Jones on the 6th April.

The chairman was John Caiger. The proceedings commenced with Dr. R. T. Kendall in prayer who asked that 1,000 successors might follow the doctor in the U.K. Had he been less restricted in time he might have gone on and asked for 100,000 for the rest of the world!

A practising physician spoke on the doctor's medical career. Robin Wells paid tribute to his influence upon the student world. Mr. Micklewright of the Evangelical Library and deacon at Westminster Chapel for many years described the long sessions of counselling that took place in the vestry after every service. He recalled his frequent role of ushering in counsellees one after another like a flock of wounded birds. He likened the doctor's sermons for style to musical symphonies with compelling finales and for substance used the likeness: 'The Puritans with brand new suits on!'

Omri Jenkins, a member of Westminster Chapel, described the commencement of the London Theological Seminary, now in its fourth year. The primary emphasis of the seminary is to produce preachers. In describing the doctor's ministry he quoted the preface to A. W. Pink's book on Elijah, 'God's man for evil days'.

Referring to the doctor's books, Iain Murray drew attention to the fact that it was in his 60th year (1960) that he began to produce his major books. Why so long? The answer is he was supremely involved in preaching but also to be noted is the wisdom of providence. Would there have been a demand for them before that? (The notion that there was any value in Puritan literature was derided by the vast majority of evangelicals before the emergence of the Banner books from 1958 onwards.) In 1968 ill health compelled the doctor to retire from Westminster. A different epoch began in his life as he began to devote more time to the editing and production of the volumes on Romans and Ephesians. If you examine the versos to the title pages you will see how these volumes are spread out between 1970 and 1980.

Peter Lewis concluded the service by preaching evangelistically. The sounding out of rich free grace and forgiveness for all who repent and return is always appropriate.

The first of three articles by Jim van Zyl on the inroads made upon Christian homes by secularism. Firstly he considers the infiltration of secularism. In the second article he will deal with authority and absolutes and in the third the effect of advertising.

The infiltration of secularism

Do you love your children? Then you must protect them from the powerful and evil influences of the monolithic, secular culture around us.

The following story may illustrate what I mean. In the city of Middletown live the Smith family. They have two boys and a girl. Catherine is 8, Charles is 11, and John is 17. Middletown is situated in a humid, malaria-infested part of the world. Malaria is therefore a constant threat to the entire population. However, like many other parents, Mr. and Mrs. Smith have grown so used to the situation that it does not particularly bother them. They seldom, if ever, take the prescribed anti-malaria tablets, distributed at clinics. Neither do they insist that their children take the tablets, nor keep away from damp, marshy areas.

They are a typical good-natured, easy-going, reasonably smooth running family, only vaguely aware of the malarial dangers, but feeling it a little unnecessary to make too much of a fuss over them. After all, its been like this for the last 20 to 30 years. There will be enough time to act if illness strikes. Until then . . . they'll manage!

Furthermore, they are a pious and religious family. They pray for the physical protection and spiritual welfare of their children and are rather keen on their church activities. All in all, they are, to quote John Stott, keen but clueless, or to vary it slightly, good but somewhat negligent parents. They do show a real interest in certain aspects of family and religious life. Of the malarial threat, however, their sense of danger does not go much beyond the elementary.

One terrible day all three of the children suddenly went down with malaria. The Smiths panicked! If only they had acted previously. . . .!

This illustration is not perfect. However, I trust it makes the point that a dangerously high percentage of Christian parents are not really aware of the modern, monolithic world-culture which surrounds and threatens both them and their children. This is tantamount to standing by while your children are being attacked and being helpless to intervene and defend them – or more appropriately, rescue them.

Praying and pious advice (although necessary) are just not enough! We must *understand* something of the secular culture in which we live. We must be able to distinguish between its good and wholesome aspects and its evil guises. We must be aware of its devastating impact and 'attractive' camouflages.

And more important still, we must be equipped as Christian parents, teachers, lecturers or Sunday school teachers to recognise its presence, neutralise it and counter-attack with the weapons of God's true light and knowledge.

The following diagram shows, in a simplified manner, how non-Christian views, values, philosophies and ideas filter down through various levels to reach our children. The process can be incredibly complex, for we live in a complex society. This diagram is only designed to help us get a general picture. The scheme is not sociologically perfect!

SECULAR THINKING AND THINKERS

Education	**Literature**	**Philosophy**	**Science**	**Sex**	**Religion**
Universities	Novels	Marxism	Evolution	Presented	World
Colleges	Magazines	Nihilism	Determinism	outside of the	Council of
Schools	Newspapers		Huxley	context of	Churches
Marcuse	Poetry	de Chardin	Skinner	marriage in	Sects
Leary	Sartre	Glucksmann	Leakey	novels, the	Zen
	Hesse	Koestler	Monod	stage, cinema,	Yoga
Media	Miller	Russell		T.V. adverts,	T.M.
Films	Golding	Sartre	**Painting**	the Press and	Barth
Advertising	A. Huxley	Nietzsche	Picasso	magazines	Bultmann
T.V.		Heidegger	Dali		Moltmann
Audio-Visual			Kali		Tillich
			Bacon		Robinson
			Marc		
			Pollock		
			Duchamp		

– ways by which children are influenced –

School Teachers	**Church**	**Journalists/ Writers**	**Parents**	**Music**	**Peer Group**	**Advertising**
Media						**Fashions**

CHILDREN

Primary School through to University level

I do not intend through this diagram to suggest that *all* secular culture is evil. I am only dealing with the more negative, blatantly evil aspects of it. A lot of good work is being done by non-Christians in such fields as Education, Science and Medicine. Neither do I want to leave the impression that, like monks and nuns, we must *withdraw* into our Evangelical 'strongholds' and let the secular world go to the devil! We must not complain about non-Christian education, science, philosophy, media-communications, art, industrial

management, morality or publishing *if we leave it all to non-Christians!* Where in Scripture are we told to withdraw from such areas and leave them to non-Christians to foul up, and so influence our children?

Before the birth of Modern Media our children were more or less *directly* influenced by the Home, School, Church and Community. As parents we had virtually the controlling influence in the shaping of the child's character. Now however, the position has radically shifted. No longer do we as parents have virtually the controlling influence. Other *direct* influences that by-pass the parents and bear down directly upon our children with profound consequences are: T.V., Films, Magazines, School Peer Groups, Teachers etc.

How does this process work? As an example, Mary Miller attends University where the Professor of Sociology fervently preaches an 'unstructured' society. People, male and female, must be free to make and break friendships as they please; live together if they please, without the ties of marriage; experiment sexually, and then go on to other partners. Society must be 'open-ended'. Miss Miller accepts this view of life. She also studies journalism and after leaving University is employed by a magazine as a journalist. The senior Editor assigns to her the task of writing a series of articles entitled Marriage and Sex. She sets out to interview prominent writers, thinkers, social workers, sportsmen, clergymen etc. Conclusion? An impressive series of articles with statistics, photographs and quotations showing that in our modern climate marriage is outdated and that it is in fact psychologically beneficial to experiment sexually; it gives you a wider view on life. And where do children come into this picture? If they are just into their teens, and these articles have appeared in a popular family magazine which comes into the house every week, they are bound to see and read them. If Mary Miller is interviewed on T.V. it adds status and prestige to her – in the eyes of the teenagers. This places her in the class of authorities and experts on the subject – particularly if the fumbling clergyman who also appears on the T.V.-show 'ums' and 'ahs' his way through the interview!

What really clinches it for the teenager, and for even younger children are the articles in which they read of famous Grand Prix drivers, world-class tennis players etc. who travel the world circuits with their girl-friends. And their relationship? They are happy (to quote directly from one well-known magazine) . . . to keep the engagement a modern one – no place for marriage.

Added to this the children see sexual relationships, *without* the necessity of marriage in films and T.V. programmes. Consequently such *co-living* is incorporated into much of the world he sees, reads about and experiences. If the sinfulness of this is *not specifically pointed out* to him, he will simply accept it as part of what is normal in our day and age.

Can you see how such moral (immoral) concepts filter down through various levels to that of our children and enter into their view of life almost unconsciously?

To take a second example. John Roberts studies to become a teacher. As a filler course he does a year or two of Biblical Studies, or Comparative Religion. His interest in Yoga is awakened. He joins The Divine Light Society. In the meantime he is appointed as a teacher at a school and asked to take a few R.I. classes. He doesn't diverge too far from the prescribed syllabus. Nevertheless, under the pretext of helping the pupils to a better understanding of other religions he takes them through a course of Yoga breathing and relaxation exercises. If he is careful it will soon be the In-thing to do! And your child might be sitting in that class. Do you ever carefully question your children on what they are really taught?

Conclusion

1. I will when dealing with further aspects of secular culture give more examples of this filtration process.
2. I hope to be able to suggest a few guidelines for us as parents to use when problems arise, particularly in the areas of over- and under-reacting.
3. There is *no substitute* for instruction from God's Word at the family altar. Here we can lay a foundation for a discerning mind. □□□

Roman Catholic Observers

Gordon Landreth, general secretary of the Evangelical Alliance, has drawn attention to an error of fact in the editorial of *RT59* (Jan-Feb 1981). David Kingdon in response says: 'We regret that the reference to the presence of Roman Catholic observers at meetings of the European Evangelical Alliance was incorrect. The body referred to should have been named as the World Evangelical Fellowship. An official observer from the Vatican was invited to attend the W.E.F. meeting in London in 1980. A resolution regretting the decision to invite him was passed by the Executive Council of the E.E.A. at Bad Homburg, West Germany, in June 1980. The Executive Council also affirmed its conviction that member alliances should not be involved in any official relations with the Roman Catholic Church. Both the Italian and Spanish Evangelical Alliances withdrew their membership in W.E.F. in protest against the decision to invite the Vatican observer (Source: I.D.E.A. 24/80 16th June 1980).

We do not believe it to be wrong to say that the Roman Catholic Church is "increasingly involved in the ecumenical movement" in a context in which the Lausanne Continuation Committee is mentioned. According to a report in I.D.E.A. 23rd June 1980 Leighton Ford, the chairman of L.C.W.E. said that "With regard to the World Council of Churches in Geneva there were close contacts between members of L.C.W.E. and of the ecumenical movement in spite of many differences." Thus though L.C.W.E. is not formally linked with the W.C.C. it is quite obvious that it has no objection to its members being involved in the ecumenical movement, which in any case is not to be identified exclusively with the W.C.C. whose leadership see it (i.e. the W.C.C.) as being the instrument of the ecumenical movement.

We have no objection to a Roman Catholic being exposed to a "quite unusual amount of Biblical teaching" but, with respect, this is not the point at issue. Roman Catholic observers at Pattaya were observers at a consultation on world evangelisation – an altogether different matter since the inference from their presence must be that there is sufficient agreement on the gospel to be declared to the world as to make their participation appropriate. If this is not a fair inference what then was the point of inviting them?

Unhappily we do not believe that such agreement exists. The gap between the Protestant doctrine that salvation is by grace through faith alone in Christ alone and Roman Catholic sacramentalism remains as wide as ever.'

A new church is born!

Free Grace Church, Lancaster

In the N.W. of England in the county of Lancashire, close to the mouth of the River Lune, nestling in the shadows of an imposing Castle is the City of Lancaster – the fortress on the Lune.

There is a delightful combination of historic interest and modern charm. As an important port, in its day it traded with America and the West Indies, and the Baltic. There is an elegant 18th Century Custom House where merchandise was once exchanged.

Three miles from the centre of the city is a striking example of modern architecture, a complex of buildings, which constitutes the University of Lancaster.

Although boasting of such attractive features historically, architecturally, and educationally, spiritually there is some evangelical witness, but only at a vigorous monthly (October-April) mid-week meeting, which began in 1965, has any testimony been borne to a full-blooded Biblical Christianity – i.e., the Reformed Faith.

It was due to these foregoing factors and with a view to strengthening the cause of biblical truth, that in June, 1980 a number of believers began to meet on a Monday evening to study the 1689 Confession of Faith with a view to the formation of a Reformed Baptist Church.

At the first meeting 10 were expected, but 16 came! Meetings were held throughout the summer and numbers averaged 19. A landmark was reached on 10th November, 1980 when 10 believers covenanted together and became the founder members of the Free Grace Church. The 1689 Confession was taken as the doctrinal standard, along with a short statement of the members' own 'Articles of Faith and Rules of Conduct'.

The Church meets in a room in a Community Centre, Ryelands House, which is in its own grounds, a public park, providing an evangelistic opportunity on the doorstep. There are two services of worship on the Lord's Day. The morning service is followed by Sunday School. At the same time the parents of the children, along with others, enjoy a time of fellowship and a cup of coffee. On Mondays the study of the Confession continues. On occasions this meeting takes the form of a preaching service, taken by a visiting preacher. On Thursdays a prayer meeting is held, except on the first Thursday of each month, when the church celebrates the ordinance of the Lord's Supper.

On the weekend of the 14th and 15th February, 1981, special meetings were held for the Public Constituting and Recognition of the Church. The members were immensely encouraged by the attendance on Saturday of about 140 people from all over the north of England. Pastor Stuart Olyott of Liverpool spoke on Saturday afternoon and evening. On the Sunday Pastor Erroll Hulse of Cuckfield preached at both services.

The church is deeply grateful for the support of many faithful ministers in the exposition of God's Word.

The Church seeks to press forward to fulfill the great commission and reach the immediate vicinity of Skerton (population approximately 3,000, on the northern outskirts of Lancaster) with the glorious Gospel of our Lord Jesus Christ.

Membership now totals 14, and numbers at the Sunday services average 19 or 20.

Anyone interested in this work can obtain further information from Michael Pearce (top right in photo), 25 Greenfields, CATON, Lancs.

This description hardly does justice to an exceptionally helpful conference. The notes are taken from the editor's diary and some of his own observations are included in brackets to avoid confusion with what was provided by the speakers.

The Leicester Conference

The 18th Leicester Conference 31 March - 2 April

At the opening session at Leicester Simo Ralevic spoke on the centrality of the local church from Acts 13:1ff. All our work must proceed from the local church. Is there anything more beautiful than a church united in prayer, worship and outreach, a church sensitive to the Holy Spirit?

Donald Macleod's foremost gift is to take the most elementary truth, lift it up and then show how rich and glorious it is, a forceful living reminder of what we ought to be doing at all times. Much of the superficiality marring the witness of the Gospel today would cease if believers were constantly enthralled by the Word of God and its centralities. Donald spoke on 'Preaching from the Old Testament'. He said that the God breathed principle (2 Tim. 3:16) applies to the Old Testament in its totality. All the substantial doctrines of election, justification, sanctification, adoption are there and must be interpreted under the searchlights of the New Testament. For instance, take Job's statement, 'I know that my Redeemer lives'. We must beam New Testament light on that. The Old Testament records many experiences and reactions (Job, Psalm 73, Jeremiah) but does not necessarily endorse them. In choosing to preach on Old Testament parts (Hosea, Amos) we must be very careful to discern the state of the church. A church already torn need not be slain again by going through Hosea but a Laodicean church could be awakened by searching expositions from Hosea or Amos.

In expounding on the causes of divisions in our churches, Don Carson chose 1 Corinthians as a basis from which to draw examples. Syncretism is a cause of division. This is when the Gospel is accepted as just one of a number of alternatives. There can be no unity under such circumstances. In the Church of England the Gospel is just one of several alternatives. Evangelicals must face up to the implications of that. Paul made the Corinthians face up to the fact that there can be no unity between God and idols. Jesus is the only Saviour. Imbalance also causes division. In the 'Law – grace' debate the first move astray is not one of outright error but of imbalance which in turn opens the door to antinomianism. (This is especially relevant for America where there is terrible division among Reformed believers and churches on the matter.) Imbalance leads in turn to a party spirit. 'I am of Paul, I am of Apollos!'

One-upmanship (supersainthood) gives rise to and increases divisions. To claim more than we really possess is false. (We must never claim to be better because we have more doctrine, or better because we have more experience, or better because we have extraordinary gifts – always and only we are one church among many. We may well give a contribution to the overall cause which is distinctive but never are we better or superior to others.)

How do we heal divisions? Paul employed patience, reasoning, love, wisdom, correction, discipline and perseverance in striving to heal the divisions at Corinth. He did not give up even though the position seemed hopeless in its ramifications and confusion.

Allan Blanch of Australia, like a football coach, took us through our paces. He reminded us of most of the do's and don'ts for preaching. Avoid dullness. Know your congregation. Be relevant. Start early with your preparation. Be jealous to preserve your study time.

Noel Gibbard of the South Wales Bible College described the life of Thomas Charles of Bala. These biographical studies are always helpful. They give us balance. (Thomas Charles, like William Carey, achieved so much by sheer hard work combined with fervent piety.) Charles always maintained a balanced view of providence in which he discerned the consummate wisdom of God.

What is our point of contact with the unregenerate man? I wondered how Donald would handle this subject when we came to it. In the event he took Romans 1:18ff and showed us just how

much the natural man does know. Of course it suits the natural man to pretend he knows nothing at all for then he will be accountable for nothing. For the same reason, it suits the unregenerate man to suppress the truth. This suppression of the truth leads further to the distortion and perversion of God's revelation. We need not be surprised therefore that the world is filled with false religion. (I thought of Michelle's university studies in biological anthropology. Even when the scientific facts deny and refute the evolutionary hypothesis this is not corrected in the mass-media. The reason is that it suits man to think it all happened by chance and not designed by a Creator. It is not pleasant to think that he will stand before the judgment to give account. Likewise with the greatest and most powerful systems like Islam the fact of love and forgiveness in the atonement made by the Son of God is vigorously denied and rejected. To admit the atonement would be to admit man's sinfulness, guilt and just condemnation.)

Alun MacNab of Dudley continued with the theme of causes of divisions in our churches. His ministry was wholly directed to the heart. Unlike Don Carson he did not enlarge on causes or remedies. He concentrated on the antagonisms, misunderstandings, exaggerations, distortions, misrepresentations that are bred in profusion in the hearts of believers by Satan. This was spiritual, needful and convicting material. Heresies are inevitable. Divisions there will be. It is our business to make absolutely sure that in dealing with them we allow no ill-will. We must wish only personal good to those who oppose us. Augustine is purported to have had a notice at his dining-room table, 'He is not welcome at table who speaks an unkind word about an absent brother.' We can almost imagine one being sent out of the room for breaking this rule! (Satan has all kinds of fertilisers which he applies to small roots of bitterness to make them grow into great, ugly, unpleasant weeds which infect others with disease. We must be ruthless with ourselves and cut out these roots of bitterness. Like malevolent cancers they must be removed by the surgeon determined to save his patient's life.) A sense of balance is required in dealing with divisions. It is not a sign of valour to draw out the sword to smite a fly.

Felix Konotey-Ahulu, a medical doctor from Ghana, addressed us on 'Missionary Strategy in Africa in the 1980's'. European Christians gifted to teach the Scriptures are urgently needed in Africa. It is essential that such reckon with the fact that Africans equate European culture with Christianity and feel that such culture is an imposition upon them. The difference between corrupt Western culture and true Christianity must be apparent in the lives of those who go from Europe to work in Africa. It will help if they are always ready to convey facts such as the salutary reminder that Christianity was in Africa through the converted Ethiopian (Acts 8:26ff) before it came to Europe (Acts 16:6ff). Ignorant people accuse Christian missionaries of destroying African culture. Declared Dr. Ahulu, 'Africa needs to be delivered from devilish practices which enslave and degrade the people. The reason the Son of God appeared was to destroy the devil's work (1 John 3:8).' (We must distinguish between lawful culture of language, dress, music and art as against debasing superstitious practices like idolatry and bondage to demons.) African people especially in places like the Gold Coast are still suspicious of white people because of the horrors of the slave trade and exploitation. It is imperative that missionaries be sympathetic in their approach. Of foremost importance is the role of literature. Dr. Ahulu deplored what he called the prevalence of 'spiritual toffee', that is superficial, frothy Christian literature.

On the personal side, Felix Konotey-Ahulu described how much hospitality and a warm welcome meant to him when he came to stay in the Alliance Club in London in 1953. He stressed the importance of this for students coming to Britain from Africa. He attended Westminster Chapel and later, in answer to his prayers, his father came to London, studied under Dr. Kevan at London Bible College and became a member of Westminster Chapel. He knows David Smith, formerly pastor of Eden Chapel, Cambridge.

Robin Wells, general secretary of the U.C.C.F. described the way in which students are affected by broken homes and a society which is abandoning absolute moral values. In spite of these factors the number of conversions to Christ in our universities is very encouraging. Robin confirmed what Simo had urged at the beginning – namely the vital role of the local church for students and the importance of integrating students into the normal life of the church while they are away from home.

Iain Murray elected to speak on one aspect of the life of Dr. Lloyd-Jones at the evening session namely the necessity of preparing for death. He quoted Dr. Chalmers on the importance of Christians having time to prepare for death and described how the doctor attended to this matter in detail especially as he declined physically during the last 18 months. Iain is preparing a full scale biography when doubtless the substance of this inspiring material will be available to all. For me it was a highlight of the conference. It was followed by opportunities for other men to express tributes to the doctor. Here some of the veterans were at an advantage like Pastor Yuille who was able to reminisce as far back as 1938 and Charles Lawrence upon four decades of personal friendship with the doctor.

Alun MacNab in an exposition on 'strengthening unity' urged: 1. We must launch devastating attacks on self-love. 2. We must not be talebearers but must bridle our tongues (which reminded me of Al Martin's sturdy six sermons on James 3.1-9 in which he actually describes how to construct this important piece of equipment! We have two sets of this series in our loan library.) 3. We must strive to do good to those who think the least of us. 4. We must make our private repentances outstanding occasions. 5. 'Thou shalt not brood.' Saul brooded over how he could destroy David - - then a message came 'the Philistines have invaded the land'. If we are preoccupied with evangelism we will be less likely to have time to brood over our critics. 6. Healing divisions is a life-time of work and after we have done all we can to heal breaches we must then wait for sovereign interventions of God (is he not more concerned than we for unity and will he not in the consummation of the New Jerusalem accomplish perfect unity? My most severe critic and opponent may be my next door neighbour in that city of gold! Adjustment therefore will be salutary now!)

To end a memorable conference Donald MacLeod preached on the text, 'Why do you say, O Jacob, and complain, O Israel, "My way is hidden from the LORD; my cause is disregarded by my God"?' The thrust was experimental, a reminder that not only our minds but our hearts must be wedded to the Word and especially to the sovereign Lord of the Word.

On the way home to Haywards Heath Simo said that he felt that the greatest weakness of the Reformed movement was lack of passion for evangelism. I agree with him. We do not know any sister churches that do not stress evangelism but still there often seems to be the lack of that urgency that there should be. Judgment must begin at home. In our own case I would say that many labour with outstanding perseverance among the young, with the elderly, at coffee mornings, in the open air and so on. Many do! – but there are others who don't. If they do not then much of the blame lies with me for having failed to inspire them to be alive in this urgent responsibility at all times.

News Items

Pastor J. W. Baker of Mississippi (see back cover) is to be the main speaker at the Tenth Evangelical and Reformed Studies Conference at Skoegheim, Natal, South Africa, 10th-16th July, this year. The conference is multiracial and interdenominational. George Stranex is the secretary: 28 Columbus Road, CLAREMONT, 7700.

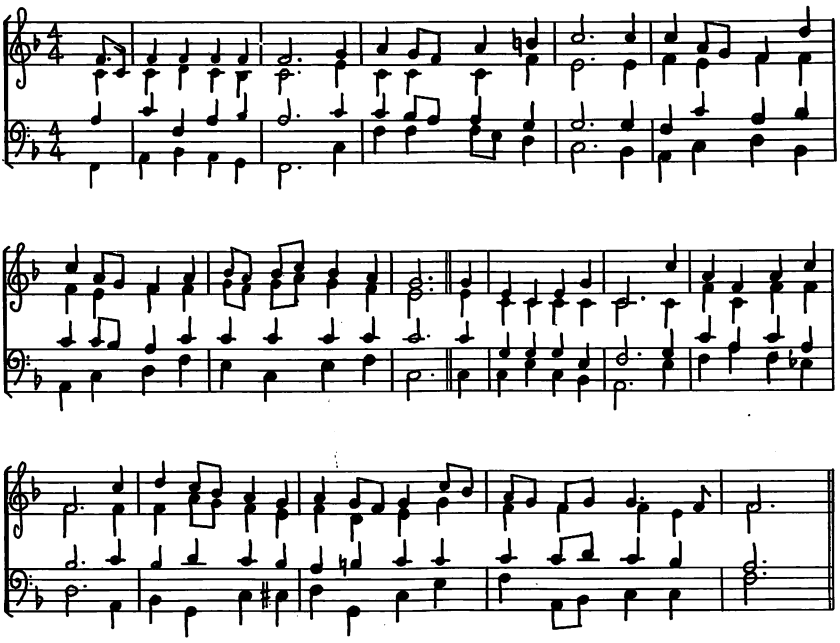
Reformation Australia edited by pastor M. Siebert, 42 Coronation Street, Warners Bay 2282, is published monthly. It presents news of the Australian scene and includes short articles.

Pastor David Ellis of Montpellier, France, has accepted a call to pastor a church in Quebec, Canada. Much growth in evangelical churches in French-speaking Quebec has created an acute need for pastors.

Eric Holdstock, 39 St. John's Wood Road, LONDON NW8 8OX, is doing all he can to arouse interest and support for the evangelisation of Soho the notorious seamy inner-city area of London.

Doubtless you have read of the serious riots recently in Brixton, another area of London. John James a Baptist pastor there reports that in his view not more than one percent of Brixton's black teenagers were involved. He is persuaded that the main impetus for the trouble came from political agitators working from the outside. The church which he leads has a membership of about 100. Most of the members are West Indian but Poles, Iraqis, Fijians, Indians and Finns are included. Evangelism is varied and vigorous. One department reports the sale of 130 copies of that beautiful Banner of Truth edition of *Pilgrim's Progress* by John Bunyan to families in Brixton.

Dixit Dominus

Adapted from Handel

Psalm 110

1 The LORD said to my lord:
'Sit down at my right hand,
Till I subdue beneath your feet
Your foes throughout the land.'
The LORD from Zion's throne
Confers your royal power;
By his decree now take your rule,
And all your foes shall cower.

2 Your subjects make themselves
An offering free and glad
The day you lead them forth to war
In holy garments clad.
As morning's fertile womb
Brings cool, refreshing dew,
Your youth shall flow in all its strength,
Untiring, ever new.

3 The LORD affirms an oath,
A changeless, fixed decree:
'Like King Melchizedek, a priest
For ever you shall be.'
On God's command he acts:
His day of wrath comes near
When he will shatter mighty kings
And end their proud career.

4 His judgment will descend
On rebel nations soon,
The bodies of their royal dead
Across the earth be strewn.
By water from the stream
His strength will be restored;
So he will hold his head aloft,
The conqueror, the lord.

David G. Preston.

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